

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—October 7th 1904.

No 41

FOREIGN TELEGRAMS.

London, Sept. 29.

It is impossible to understand what is happening at Port Arthur. The French despatches from St. Petersburg are of the gloomiest, and indicate that the Japanese have gained important successes, while telegrams from Chifu seem to imply that the Russians have again forced the Japanese to evacuate the forts which they captured in the last assault after heavy sacrifices.

General Kuropatkin wires to-day that the Japanese have begun an offensive movement along the entire east, south and front.

General Kuropatkin reports numerous skirmishes in the Russians' front, the Japanese confining themselves to outpost attacks, all of which were repulsed. Reconnaissances have established that the main Japanese forces are still along the Yentai railway. The Russians and Japanese are in constant contact; General Samsonoff's troops being particularly engaged.

The *Nijni Novgorod* had on board a thousand troops when she passed the Dardanelles, a portion of which were reliefs for the garrison in Crete. She awaits farther instructions at Port Said.

Reuter's Tokio correspondent says that there are altogether about 45,000 sick and wounded soldiers in Japan. The system of treatment is admirable and the mortality exceptionally small.

Reuter's Tokio correspondent says that the Japanese Government has decided to issue an internal loan of eight millions sterling at 5 per cent. It is expected that the loan will be largely subscribed.

The Government also proposes to amend the conscription law, making the total period of military service seventeen years, thereby increasing the available strength.

It is stated at Tokio that the new regulations for military service will increase the Japanese army by 200,000 men.

London Sept. 30.

The *Standard's* special correspondent with General Kuroki wires on the 28th instant that General Kuropatkin with the main body has fallen back north of Mukden and upon Tie lin. A considerable body of infantry is still south of Mukden observing the Japanese.

London, Oct. 1.

Reuter's correspondent, wiring from Mukden to-day, says that the prolonged inactivity on both sides emphasizes the creation of a new situation. The battle of Liao-yang clearly terminated the first stage of the war, necessitating the adoption of new tactics by the Japanese, who are intrenching, though they may still attempt a flanking movement eastwards.

General Sakharoff, on the 30th ultimo, reports that a skirmish took place in the vicinity of Yentai on the 29th and another on the 28th on the left bank of the Liao River with two Japanese squadrons, one company and four guns, and a large band of Chunchuses.

A *Morning Post* telegram from Shanghai says it is reported that the Japanese have been victorious in a general engagement at Mukden.

London, Sept. 30.

The Russian General Staff announces that assaults on Port Arthur from the 20th to the 26th September were everywhere repulsed.

London, Oct. 1.

Reuter's St. Petersburg correspondent says that the Second Manchurian Army will consist of the 4th, 8th and 16th Corps, the 6th Siberian Corps, and several brigades of tirailleurs.

General Grippenberg proceeds to Manchuria in a month's time.

A rumour which is current that Admiral Alexeieff is about to be recalled and that the Grand-Duke Nicholas Nicholavitch will succeed him, is widely credited at St. Petersburg.

Despatches from Mukden describe terrible distress among the native population, who are half-starving in consequence of the destruction of the crops.

London, Sept. 30.

The Tsar arrived at Odessa this afternoon to review the troops proceeding to the Far East.

The Tsar reviewed 27,000 troops at Odessa.

The Dowager Tsaritsa and the Queen of Greece yesterday inspected the Baltic Squadron at Reval.

London, Oct. 2.

General Sakharoff reports that on the 30th ultimo Russian cavalry expelled the Japanese from a village on the Han river, burned seventeen junks laden with ammunition and stores, and retired on the approach of Japanese reinforcements.

The Japanese are still pouring across the Taitse-ho at Bensiku. It is stated that numbers of Chunchuses are with the Japanese.

Reuter's Chifu correspondent wires to-day that, according to Chinese who left Port Arthur on the 30th, severe fighting had taken place, in which the Russians were the aggressors, on the 28th and 29th, on the west shore of Liao-ti-shen, near Pigeon Bay. The Russians were apparently attempting to capture the heavy guns which the Japanese had mounted in the vicinity, but were not successful.

London, Oct. 3.

Tokio telegrams report the destruction of the Russian steamer—used for clearing the mines at Port Arthur. She struck a mine on the 20th ultimo.

The Tsar goes to Reval on the 4th instant to bid farewell to the Baltic squadron.

London, Oct. 4.

A *Standard* telegram from Tokio says that a conference of bankers has decided to undertake the third issue of the domestic war loan of eighty million yen at 92, with interest at the rate of 5 per cent. This completes the loans for the current year.

A *Daily Telegraph* telegram from Nagasaki says that the Japanese tunnel into Port Arthur was finished on the 24th ultimo and was immediately used. The result is unknown.

London, Oct. 4.—Noon.

Lady Curzon passed a disturbed night and is not quite so well.

London, Oct. 4.

It transpires that the Tibetan treaty was not signed by the Chinese Amban, who lacked the necessary authority from Peking.

EDITORIAL NOTES.

"Then fainting soul, arise and sing;
Mount, but be sober on the wing;
Mount up, for heaven is won by prayer;
Be sober, for thou art not there;
Till death the weary spirit free,
Thy God hath said, 'Tis good for thee
To walk by faith, and not by sight."

The meetings of the Mussoorie Conference from Monday to Thursday (Sept. 20-23rd) continued to increase in interest each day until the very last. The paper of the Rev. A. Crosthwaite M. A., on "The enlistment of the neo-patriotic movement in India in behalf of Christianity" was one of very great interest. The chief points were, that we should instruct the educated youth of the country in the principles of a true patriotism; we should show a real sympathy with the aspirations of earnest men; that we should by precept and example show that true Christianity can alone truly secure the things which India's true patriots most long for. Tuesday was Mission Day and we all listened with rapt attention to Dr. Pennell as he stood on the platform in India costume and narrated his experiences and observations in the work of preaching to the border tribesmen. The address of the Rev. W. S. Holland on "Hostel work among students" was full of interest and suggestion. Dr. Griswold's paper on "the Chet Rami Sect" was exceedingly interesting giving the rise, progress and present status of one of the indigenous sects of Christianity in the Panjab. While such movements emphasize the unrest of the people and indicate the growing influence of the Gospel among them they need to be studied with great care.

One of the most scholarly papers read during the Conference was that of Dr. Arthur H. Ewing of Allahabad. His subject was "Christianity in India and the Roman empire—an analogy." In the treatment of this subject Dr. Ewing showed that the philosophical ideas and religious thought of Rome were practically identical with the philosophical and religious thought of India both in ancient and in modern times. He showed how Christianity triumphed over the Stoicism and Neoplatonism as well as the Gnosticism and Theosophy of the early centuries, not so much by argument as by supplying in its teaching as to a *personal God and a holy life*, what the ancient Roman and Greek religions and philosophy could not give. The writer went on to show that history is now repeating itself in India and that the religious and philosophical system, the NeoHinduism and Theosophy of India are alike failing to

meet the real aspirations of the people. This want the Bible and Christianity will supply as surely as they met the aspirations of the Greeks and Romans. The great need of the day is not argument or controversy but the example of a holy life among Christians.

The Devotional address of the Conference all bore upon the one great need of the Missions and Churches of India—the need of a great revival. The closing address by Rev W. B. Anderson was most impressive and was admirably suited to be the climax of spiritual upbuilding during this Conference week.

We were glad to note an increase in the attendance of Indian Christians. Two or three took an active part. It is certain that next year we shall have representatives of the Indian churches among the writers of papers, and we hope more will come prepared to take an active part in the Conference.

The Bible classes were attended by a large number of people. In the evenings special services were held in a number of the schools of Mussoorie and Landour.

The following items will interest the Endeavourers, who read the Nur Afshan:

"Rev. Gerald Willoughby, president of the South African Christian Endeavor Union, reports the late convention at Port Elizabeth the best by all odds that they have had. New Junior societies are springing up on every hand, and the Peninsular union, a branch of the South African Union, has made a ten per cent increase in the number of societies."

"—Rev. Herbert Halliwell, the new secretary for the United Society for India, Burma, and Ceylon, who succeeds Rev. F. S. Hatch, recently returned to this country, was the honored pastor of the Baptist church in Walsingham, England. He has spent a number of years in Africa as a missionary, where he did splendid work for Christian Endeavor. He is thirty years old, vigorous and ardent, and the leaders of Endeavor in India are greatly pleased with his appointment."

"—Twenty-three Mohammedans, sailors on a vessel, attended a meeting held by the Philadelphia Floating Endeavorers at Point Breeze Oil Works. One of them read the Scriptures in his own language, and the men asked many questions. During the week that the vessel was in port, seventeen men asked for prayers, and to be instructed so that they might live the Christian life when they returned home."

"The young women of a society of Christian Endeavor in a lumber town in the Ozark Mountains determined to do something to improve the morals of their town. They prayed and worked—gradually leavening the community—until all the young men but one were led to accept Christ in a revival. From four active members the society increased to sixty, and the end is not yet."

It has been arranged to hold a united Annual Convention of the Panjab Sunday School Union and the Panjab Christian Endeavour Union, to be held in Amritsar in the month of March 1905. Full particulars will be given in due course.

THE STRONGEST MAGNET.

An exemplary Christian life is the greatest magnet in the world to draw sinners to God. It is better than floods of eloquence and cyclones of entertainment. Just be good deep down in our hearts, and all the way through, and our powers to attract people to God who saves us will be boundless and unceasing. Men have sought out many inventions, but they have not improved on New Testament piety as a means of commending religion. An ungodly person respects a straight-out righteous life more than anything else under the sun. He may affect to ignore it, or even to despise it, but in his secret soul he honors it more than can be told. By depth of integrity and uncompromising loyalty to God, compel our associates to believe in us, and we hold them as by silken cords. They cannot get away from us, nor forget us. The chances are that, if faithful, we can lead them to Christ, in a manner as a magnet draws a needle towards itself. I say again, nothing draws humanity to God and truth like holy, happy living.

C VENKET RAO.

The Abuse of Shade

For our hot summers, shade around the house seems to be an absolute necessity. It is well to remember, however, that, like most other good things, we may so use shade that it becomes absolutely harmful. It has often been observed that while a home is new and has little shade it is healthful, but after the house is buried under trees, the family begin to suffer from various diseases, which when the trees were small and cast little shade they were entirely free from.

The explanation is this: When a house is buried in shade it becomes dark and damp. Darkness and dampness are both favorable for the growth of molds, mildews, and disease germs. Sunlight dries the house and kills outright the germs of most of our formidable diseases. Rheumatism and consumption thrive especially in dark and damp houses.

Shade should be around the house, not over it. Let there be open places all around the house, so that the sun may shine directly upon it. This will keep it dry and wholesome.

Another evil which comes with too many trees is the shutting off of the current of air so necessary when it is very hot. Heat is much more endurable with plenty of moving air than it is when there is no circulation whatever. Plant trees; plant them in abundance, but not too close to the house, and when they become too dense cut some of them out.

New York Tribune.

I came for nothing! I am of no use in the world! Philosopher of a day! knowest thou not that thou canst not move a step on the earth without finding some duty to be done; and that every man is useful to his kind by the very fact of his existence?—Carlyle.

A YOUNG PREACHER.

[Benny De Winton was a child of the covenant. His parents were members of the First Presbyterian Church on Washington Square, Philadelphia. He had been baptized in infancy, and grew up in the Sabbath-school and the church.]

He loved the prayer-meeting. At one of these meetings the leader said: "We have been singing, 'Stand up for Jesus.' Is any one willing to take that stand?"

Benny stood up. Soon afterward he united with the church. He wished to be a minister, but was hindered and died young without accomplishing his desire. His life was not in vain, however, for he left a good impression on his associates.

After his death, his mother found a little sermon—his first and only one—in the family Bible. We reprint this sermon as an indication of the religious and thoughtful character of the lad, and as an evidence of his great zeal for the salvation of others.—Editors.]

I invite your attention to the twenty-second chapter of the Book of Revelation, and the seventeenth verse: "And the Spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

I shall take the little word (Come) for to-day's text. And the Spirit and the bride say, Come. And the Lord Jesus Christ says, Come. And again he says, "Come unto me all that labor, and are heavy laden, and I will give you rest." Why not come to Christ now? And why not give your heart to him this very moment, who died and suffered a shameful death for you on that cruel cross? "Now is the accepted time." You may not have the time again, and you may not have the same feeling again; do give your heart to Christ this very moment. Now just think for a moment: if the Lord would come upon you without giving you a moment's warning, and you were on the wrong side. Oh! It would be dreadful! But suppose you were on the right side, the Lord's side, it would be lovely! Now put on your thinking glasses again, and think of it, when the Lord God shall come at that last dreadful day, judging all, separating the good from the bad, where will you be?

Ask yourselves these questions: Am I on the Lord's side, or on Satan's side? The Lord hath said, "Thou must either love one, or hate the other." Which one do I love, and which one do I hate? But just think again, how dreadful it will be, if you are on the wrong side; and the day of judgement would come upon you without a moment's warning, which it will do. What do you think would be the consequence? Why I think he (Christ) would say, "Depart from me." O how dreadful that would be! But suppose you were on the right side, and the Lord God should say, "Come unto me."

What a nice, lovely and kind invitation that is! What side shall I be on? Well, if I want to be on the Saviour's side, it is my place to take the first solemn but joyous step, and give my whole heart and everything that belongs to me to him this very moment, and say, "'Tis all I can do. O God, I give myself to thee." If I don't accept that kind invitation and call, it is my own fault. And what would be the consequences? Just think again of those dreadful words, "Depart from me," and think of those lovely words, "Come unto me." How lovely they do sound!

"Now is the accepted time." Turn to the Lord your God this very moment. Do not delay, but come. You know that you are a sinner, and that all your redemption

comes to you through the crucified Jesus. You know that you must be justified through his blood, and that your heart must be made perfectly holy by the influence of the Spirit to fit you for heaven. You know that a solemn judgment is coming, when you shall be judged for your life here and that there is a heaven which you would seek to enter and a hell to escape. You know that the Bible is the inspired Book of God. The ten commandments are your rule. Our blessed Saviour once summed them up in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self." And on another occasion, when a young man asked him about the condition of eternal life, he singled out some of the precepts in this way: "Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and mother." Be thoughtful in all you say; be honest in all your dealings; be pure in your thoughts and conversation, and virtuous in your conduct. In whatever position you occupy, show that you are the better for your religion. Never go to a theatre. Be not fascinated by dancing. Have nothing to do with balls. Let no one tempt you into card-playing. Guard against all dissipation. Shrink from sin. Fear not sinners. Have the courage to resist their temptation. Dread not the ridicule with which they may meet you, and seek to make you ashamed of your profession. Wilt not under their laughter. "Watch and pray, lest you fall into temptation." Be firm and steadfast.

Hundreds of years ago, there was living a Christian family in or near Ryme. The family was composed of a grandfather, a husband and wife, and their daughter and son. They were asked to give up the faith they held, or die a most horrid death in the Coliseum in that country, where thousands of people gathered to witness the killing of those blessed Christian by wild beasts. It was better for them to die than to give up their faith; though their bodies were torn and bloody, yet their souls went to meet their dear Redeemer whom they loved. That's just the thing we need at the present day. It would test our Christians of the land, if we had a little persecution, I think. Be firm and steadfast. The Lord God says, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Again the Lord says, "Ask, and ye shall receive, seek and ye shall find; knock, and it shall be opened unto you."

This is a very important question. Do you really intend that you will give your heart to Christ, or not? "Now is the accepted time." Be careful, you have had the warning.

Again our blessed Jesus says, "There is joy in the presence of the angels of God over one sinner that repenteth." Cannot some of us make joy in the presence of the angels of God? I think so. Let me be the sinner that repenteth. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To him be glory, both now and forever more. Amen.—Composed by Benj. F. De Winton.

Philadelphia, Jan. 2. 1882.

The Presbyterian.

Throughout his entire experience as the founder and head of the Faith Orphanage at Bristol, England, George Muller never asked a single person for money. He took his needs in prayer directly to the Lord. Since his death, the same plan has been followed, and last year the institution received over \$200,000. Such a faith removes mountains.

A Japanese War Song.

The true test of a war song is the power of exciting the combative spirit, and judged by that standard, the songs of the Japanese are worthy of a place in the anthology of war. The sentiments, I confess, seem to me political rather than martial—more suited to a leading article than to the battlefield. The words in the literal translations have none of the real "Berserkgang" for which we look in battle poems, and I am driven to the belief that, like the "Marseillaise," the favourite song of the Japanese soldier owes its power to stir the blood to the remarkable way in which it marries itself to a magnificent tune.

Sons of Nippon, down with Russia!
Lawless Empire—lay her low.
Faith and Justice she despises,
Russia is our mortal foe.

Even kindred foreign nations
Hate and scorn the Russian brood:
Like a wild, insatiate wolf pack
Ravaging they seek their food.

Fair Manchuria's triple province
Scarce devoured, ere the band
Lick their blood stained lips and fasten
On Korea—hapless land.

Who, unblushing, urged "for peace sake,
Render back the Liotung!"
Scarcely had ink dried on the parchment
Than another song was sung.

Shameless trampling down the Treaty,
Grasping countries far and wide,
All the world was turned against her
For her lawlessness and pride.

Comrades, can we live oblivious
Of the blood of comrades slain?
Ten years since! Oh, Powers Eternal,
Did their life blood flow in vain?

There must be some end to evil,
Even in our life's short span.
That time is now, for we are marching!
Down with Russia—on, Japan!

Tell us not of Russia's vastness—
Vast, may be, but poor and wild:
Boast not of her swarming millions
What are swarms unless combined?

Thousands starving; traitors lurking;
Coffers empty; lack of grain.
How shall Russia stand against us,
Stand the long and weary strain?

But our own dear, precious country
Neath its Emperor can combine:
For one thousand years successive
Reigns that same immortal line.

We are true, and we are loyal.
"Roshia," as its letters say,
"Dew," that in the morning sunlight
From the sword-blade fades away.

March then with our sunlight banner
Waving proudly in the van:
March beneath that glorious emblem,
Down with Russia—on, Japan!

Mussoorie Times.

* The Japanese character for "dew" and for "Russia" is identical.

The Manna Tree.

Few know that manna is a species of gum which exudes from the ash. The true manna ash is the *Fraxinus ornus*. It is a beautiful tree and has much handsomer flowers than any other ash. In some parts of Sicily trees are planted especially for these substances which they yield, just as in some parts of our country the sugar maple is planted for its sugar. The ash trees are tapped when about ten years old. A transverse cut is made about one third of the circumference of the tree, a number of these transverse cuts being made one above the other. As many as forty-five cuts are frequently made in one large trunk.

In some countries where manna is collected it is done by inserting tubes, just as is the case of collecting the maple sugar, but when these cuts are made the gum runs down the trunk and hardens. The following season cuts are made just above those of the previous year. After this has been three years in progress the stems are cut down and the new crop of shoots left to get matured. Sometimes however, the stems are left standing four years before being finally cut away.

Uncovering Buried Cities.

It is proposed to begin the complete excavation of Herculaneum, one of the cities buried in the first century by an eruption of Vesuvius. The work will be carried out by the co-operation of Italy with all the civilized countries.

The most ancient shrine yet uncovered has been found at Thebes in Egypt. It is the mortuary chapel of King Mentuhotep Nebkherura of the Eleventh dynasty, B. C. 2500. Through this much will be learned of the history and art of that early age.

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, but poorly dressed lad of 12 years and studied him keenly for a few minutes. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chinee "to buy out a boy that's cryin' papers." He had but half the money required, but he needed to borrow the other 15 cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it, accepted it and handed over the required sum.

A friend who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way and tried to negotiate a loan instead of begging money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agreed with him that one who keeps himself from such things has a character to offer as security."—Exchange.

THE SECRET OF THE YOUNG OLD MAN.

If a man wishes to retain his youth during his declining years he must work. That's the best tonic. When I hired men I always picked out the fellow who didn't care what he was to do so long as it was honorable work. When a young man asked me: "What will I be expected to do?" I said: "Any work that comes to hand." That's the way I was brought up. I began working in a store. A young man came to me once and said he wanted a good, easy place, where there wasn't much work. I told him I didn't want him. There's no method about me. I get enough sleep, get enough good, wholesome food, and work gives me all the exercise I need. To this day I get my bath at 6:30 every morning. It tones me for the day. A man never gets too old to work, and I expect to keep on working until I die.

I take no stock in all these systems of exercise or training. If a man works as he ought he will get plenty of exercise. I've worked all my life and I never lacked exercise.

I'm in bed every night by 10, and if they only let me I'm there by 9. I've had no method, but I have always made it a point to get my meals regularly and to get plenty of sleep. A man must have plenty of sleep.

The chances were never better for young men than now. They are as good as they were when I was a boy, seventy years ago. If a young man will work, economize, act right, take care of his health, get plenty of sleep and eat good, wholesome food, he will succeed.

If a young man would succeed he should be diligent and give his closest attention to his business, whatever it may be. He should watch what goes on about him and drink in all the information that will tend to advance him. In all situations and under all circumstances he must be scrupulously honest—never leave the straight path. Cheerfulness, diligence and honesty should be his guiding lights, and unless something very adverse occurs success will be his reward.—Samuel Sloan, ex President Delaware & Lackawanna Railway, in "A True Republic."

Scientific men are laying much stress these days on the curative powers of the sun's rays for people who have been weakened physically. In partnership with French physicians, a Parisian architect has devised a house, revolving on a central pivot, which can be turned mechanically so as to follow the sun. These buildings are now extensively used in Paris for what is known as the sun cure.

The principle is that of the turntable. Two men can easily effect the movement, turning the houses completely about. The introduction of gas, water, and electricity is ingeniously contrived. Sick people who cannot leave their beds are enabled to enjoy the sunshine all day.

We are not sent into the world to do anything into which we cannot put our hearts. We have certain work to do for our daily bread, and that is to be done strenuously; other work to do for delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will, and what is not worth this effort is not to be done at all.

—Carlyle.

Natural Bridges in Utah.

Everyone has heard of the wonderful Natural Bridge of Virginia; but few know of a vastly more marvelous one in Utah. In fact, there are three in that State, beside which the Virginia wonder seems insignificant. As these were only discovered recently, it is no reflection upon anyone to be ignorant of their existence, but it only serves to illustrate the fact that the full extent of our Country's wonders and vastness is as yet unknown to us.

In the southwestern corner of Utah lies San Juan country. Almost the whole of it is a region that is almost unapproachable for lack of water, except in the spring. In March of 1903, Mr. Horace J. Long, under the guidance of a gentleman, penetrated this wilderness and the account of their adventures and final wonderful discoveries, as given in the August "Century," reads like a romance.

The bridge (the largest one), of which an illustration is given herewith, spans a canon three hundred and thirty-five feet and seven inches from wall to wall, and is a splendid arch of solid sandstone, sixty feet thick in the central part and forty feet wide. Underneath it there is a clear opening three hundred and fifty-seven feet in perpendicular height, twice as high and three times as wide as the Natural Bridge of Virginia.

The two smaller of these bridges measure respectively 198 feet and 142 feet in height. The third was exquisitely proportioned, its span being 211 feet, and the width of the opening being about thirty-three feet.

The Liquor Traffic.

A celebrated English physician is credited with the saying: "As I looked at the hospital ward to-day, and saw that seven out of ten owed their diseases to alcohol, I could not but lament that the teaching about this question was not more direct, more decisive, more home-thrusting, than ever it had been." The Liquor traffic he declared to be the enemy of the race. He is right. There is no foe to humanity so subtle, so insatiate, so implacable, so deadly, in its attack upon body and soul. There is no injury to the individual, to the family, to the State, more continuous, more varied, more pronounced, than is inflicted by this legally protected, politically intrenched, and age-enduring curse. May God raise up in our land a man to smite it!—Pacific Christian Advocate.

Lake Baikal, the "holy sea," is, excepting Victoria Nyanza, in Africa, the largest lake in the Eastern hemisphere. It is 3,100 feet deep, its bottom being 1,600 feet below sea level and in area corresponds to Lake Michigan.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him and which, worthily used, will be a gift also to his race.—John Ruskin.

—The house fly, with a total life of about ten days, develops in these periods: Egg from laying to hatching, one-third of a day; hatching of larva to first molt, one day; second molt to pupation, three days; pupation to issuing of the adult, five days.

Hugh Miller, in that delightful book, "My Schools and Schoolmasters," tells us that while he was making his first after-dinner speech he began to suspect that he was making a failure of it. This suspicion was strengthened when he took his seat, for the band at once began to play "A man's a man for a that."

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in his light, and by his grace. Let us pray to him to give us the spirit of ever abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which above all things, unites us to him who is the fountain and the center of all mercy, loving-kindness, and joy.—John Henry Newman.

In the poor and humble toil that we have fond, must not the high and glorious toil for him in return, that he may have light, have guidance, freedom, immortality?

Carlyle.

NO TIME TO PRAY.

No time to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of the day!

No time to pray!
What heart so clean so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
Mid each dry's danger, what retreat
More needful than the mercy seat?
Who need not pray?

No time to pray!
Then sure your record falleth short
Excuse will fail you as resort
On that last day.

What thought more drear
Then that our God his face should hide,
And say, through all life's swelling tide,
"No time to heart?"

Cease not to pray;
On Jesus as your all rely.
Would you live happy, happy die?
Take time to pray.

—Selected.

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